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righteousness. The book presents the old arguments with vigor and freshness, but should be read in connection with Professor Shaler's *The Individual*. The materialistic hypothesis is almost entirely ignored. How far our author is from standing entirely on "rational grounds" may be seen in his treatment of Schleiermacher, on p. 93. One is minded of a saying of Martineau: "Man does not believe in immortality because it has ever been proved; but he is forever trying to prove it, because he cannot help believing it."—GEORGE H. FERRIS.

Elysium und Hades: Eine religionsgeschichtliche Studie. Von Joseph Schreiner. (Braunschweig und Leipzig, 1902; pp. iv+71; M. 2.) Abraham=Zeus, Sarah=Hera, and Greek mythology generally is derived from Semitic religion; so the Hebrew nation is the starting-point of human history. This thesis is proved to the author's satisfaction by the use of italics, heavy-face type, and underlining. To the ordinary reader the pamphlet is interesting mainly for the curious etymologies proposed, *e. g.*, Sem., Kerub, Greek, Kerberos; Noah, Dionysos; Sidon, Poseidon; Jizschak (Isaac), Ithakos; Moyses (Moses), Prometheus.—*Das Frühlingsfest der Insel Malta: ein Beitrag zur Geschichte der antiken Religion.* Von Richard Wünsch. (Leipzig, 1902; pp. iv+70; M. 2.) Starting from an Arabic document that purports to give the experiences of one Suleiman, a prisoner in Malta in 1591, the author attempts to trace backward and forward the history of the festival of John the Baptist, therein described. A costly image of the Baptist, according to Suleiman, is placed in a field of blossoming beans. The people fast and make offerings of money, until a priest announces that the saint is appeased, and the image is fetched from its hiding-place by a magnificent procession. Wünsch points out that Greeks succeeded Phœnicians as settlers in Malta, and that, while the island has passed through many hands since Roman days, the civilization has always been mainly Phœnicio-Greek. The peculiar rites of the Arabian account can hardly have been Christian in origin, and they have no real connection with the story of the Baptist. They do have much in common with the Phœnician worship of Adonis, which took place in the spring; moreover, we know from coins, etc., that the Phœnicians worshipped Adonis and Astarte in Malta. Other features recall the Ionic festival of the Anthesteria, the "flower festival" celebrated in March. The identification of the worship of the Baptist with an earlier worship of Adonis is substantiated by the fact that the later worship is carried on oftentimes in the same localities as the earlier, by

the continued use of Adonis-gardens in the worship of John the Baptist, and by various other details. The result of the study is that an Adonis festival was modified by the Ionic Greeks and adopted into their own Anthesteria; that John took the place of Adonis in Malta when Christianity was introduced; that at some time after Suleiman the date of the festival was changed until after Easter, so that its celebration might not interfere with Lent, and that when the statue of the Baptist found its fixed place in the cathedral at Valetta, many pagan elements were excluded, though the *misericordia*, followed by the mass and the procession, with all kinds of popular amusements, remain to this day. In many details the author is not convincing, and the argument as a whole might be stronger if some weak points were omitted. The adoption of a heathen festival into local Christian usage, and the gradual exclusion of pagan elements, seems to be proved in this as in many other instances.—ARTHUR FAIRBANKS.

La question biblique chez les Catholiques de France au XIX^e siècle. Par Albert Houtin. (Paris: Picard, 1902; pp. iv+324.) The title of this volume exactly represents its contents. The book is a review of French Catholic opinion of the Bible during the nineteenth century. M. Houtin's method is chronological. He first formulates the current belief about the year 1800 of Christians, as well Protestants as Catholics, concerning the age of the world and the history of man, and shows the source of that belief in the assumed historicity of the Genesis narratives. He illustrates this belief by quoting Archbishop Le Coz, who rejected a savant's proposition to put the "age of the sages" about 6000 B.C., implying a still earlier origin of the universe, on the insufficient ground, so the archbishop thought, of researches in natural science. The church had been unmoved by the scientific advance, by the results of philosophical and historical research, during the eighteenth century. It regarded with disdain scientific efforts for truth, considered the war of rival scientific theories proof of the emptiness of scientific research, and asserted that "the narrative of Moses is a defense to its defenders." Scientific theory is "both danger and superfluity, Genesis is sufficient." The author carries the reader on by periods marked out, not by arbitrarily assumed periods, such, for example, as decades, but by events in the world of science or literature. Thus his first period is 1800-1830, characterized by the first conflicts over Gen., chap. 1, and over Egyptology, by the "secularization of science," and by the birth of the science of religion. The next